

Samuel Miller

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THE PRESBYTERIAN MONTHLY.

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FEBRUARY, 1868.

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THE
PRESBYTERIAN MONTHLY.

VOL. III.

FEBRUARY, 1868.

No. 2.

Missions to the Freedmen.

Since the suppression of the rebellion, the temporal and eternal interests of the freedman have engaged the earnest attention of Northern philanthropists and Christians. These, in different ways, have co-operated in providing for the bodily comfort, the education, and the religious improvement of the millions whom God, by his wonder-working providence, had rescued from slavery. Their intellectual and moral debasement, the legitimate consequences of their ancestral heathenism and of their long enslavement, could not be removed by the Proclamation of Emancipation. The national edict which broke their fetters, and annulled the claims of their masters to their persons and services, could not repair the evils inflicted on them by a long and degrading servitude. The act that made them free, did not, could not make them intelligent and moral; hence the necessity of the efforts put forth by the nation, and philanthropic and religious organizations to meet their immediate and pressing wants. They need, in many cases, to be fed and clothed, and trained to such habits as will make them self-reliant. They need to be taught to read and write, and instructed in regard to the precepts and duties of Christianity, before they can fully appreciate the blessings of liberty. Israel, when released from the cruel bondage of Pharaoh, needed a forty years' discipline in the wilderness, to fit them for the conquest of Canaan, and to enjoy this goodly heritage. The training and discipline of years will be needful to translate the freedmen from the ignorance and degradation in which slavery left them, and to place them in a position in which they will be able to enjoy their liberty, and consecrate it to noble purposes. The recognition of this fact has prompted Christians of various denominations to put forth earnest efforts for their intellectual, moral and religious improvement. The measure of success

that has followed these endeavors, is such as to gladden the heart of every friend of God and man, and to animate the patriot, philanthropist and Christian to a still more vigorous prosecution of this good work.

A mission among the freedmen is a very difficult one. It must necessarily tax the faith, and patience, and liberality of the Church, and yet the distinct voice of Providence, enforced by the last command of the Saviour, urges her to embark in it. How such missions can be best conducted is a problem, which time and experience alone can solve. In this case we have no precedents to shed light upon our path. Our efforts, for a time, must be experimental, and wisdom must be acquired, it may be, from our mistakes and failures. As we make our way over this hitherto untrodden path, by the best guides at hand, we may hope at length to ascertain what to do, and how to do it in the best way. Missions among the freedmen differ in some respects from Home Missions, for here we operate in an organized Christian community; and from Foreign Missions, because in that case, we labor among a people entirely heathen. In prosecuting missions among the freedmen, we must organize and sustain schools and churches in a very different condition of society, one which is the result of a strange mixture of Christian and infidel forces operating through two centuries and a half. The ignorance and superstition of the freedmen, and the derision with which many of the whites treat every effort for their elevation, demand on the part of those who labor in this work, no ordinary wisdom and courage, and patience and self-denial. They need the spirit of Him who came from heaven to earth to seek and save the lost, to nerve them to a patient continuance in this well-doing.

Missions among the freedmen engaged the attention of the General Assembly, at its meeting in Rochester, New York. Though the members of our churches had contributed through various channels for the benefit of the freedmen, very little had been done through our church organizations in this direction. But at that meeting of the Assembly it was thought by many that the time had come, when, as a denomination, we should engage in this work. The Home Mission Committee in their last annual report to the Assembly, speaking on this subject, said:—

Our work among the freedmen has been limited. With the exception of a very vigorous church at Charleston, S. C., we have not attempted any missionary labor among them, except in such parts of the late slave States as were occupied by our Presbyteries. But here we have been hindered by lack of colored missionaries and the inveterate prejudice of the people. The missionaries who have attempted to teach the freedmen to read the Bible have met with very bitter opposition—sometimes from loyal people, and scarcely any members of the churches have been willing to stand by them and countenance the commendable endeavor.

The Committee have reason to believe and hope that the whole subject of the work among the freedmen will come before the Assembly in other forms, and forbear to add anything further on the subject in their Report.

This part of the report on Home Missions was referred to a Special

Committee, and, by the action of the Assembly the report of this Special Committee was referred to the Home Mission Committee with power to act in the matter as they deemed best. The subject thus referred has, from time to time, been a subject of thoughtful inquiry and deliberation. At length the Home Mission Committee resolved to employ Rev. E. L. Boing to visit the South, and make such a survey of the field as might furnish them with the information needful to a judicious and more extended prosecution of this work. The reports received from Mr. Boing are very interesting, and we lay before our readers the following extracts.

Dec. 6th, 1867, he writes,—

From Beaufort, North Carolina.

As yet I have but little to report relating to the object of my mission. Still I find much that interests me. On reaching Washington I became impressed that a few days spent in the interest of our cause, would greatly aid me in my future efforts. Through the kindness of a few interested friends, I made the acquaintance of Gen. Howard and Gen. Whittlesey, who showed me kindness and gave me information respecting the freedmen, and what assistance they could render in building school houses, etc. Dr. J. C. Smith, pastor of the Fourth Presbyterian Church, became much interested in my work, and will enlist his people at once in it. I preached for him Thanksgiving evening, and also on the Sabbath. It was a new and valuable inspiration granted me on Sabbath night while preaching to a multitude of freedmen, members of the colored Presbyterian Church and congregation in this city. Their prayers and benedictions followed me, and I am quite sure their offerings will not be withheld. At the close of service many came to thank me, and express their interest in my work, for they thought it was in the right direction. I reached Beaufort Tuesday evening, finding my friend, Elder H. S. Beals and family, and all the teachers well, and hard at work. Three hundred children and adults are pressing their way into light and liberty at this seminary. The number will be increased to five hundred the first of January. This thirst for learning is very general, some now in attendance walk six miles every day, and are never late. I think I speak advisedly, when I say, that no corresponding class of whites ever did better, and surely none ever evinced more determination to realize a true manhood.

As it rained all day Wednesday, I could do but little in visiting among the people until yesterday, when Brother Beals accompanied me to some of the houses, where the extremes were seen in their social and domestic life. The best poor enough; the poor beggar description; without clothing, without food, and only by the utmost efforts getting wood sufficient to cook the meat which Brother Beals carries to their wretched homes. At one of these hovels I found a mother sick in bed, her husband having been drowned only last week, and she left to care for fourteen children, and at this season, when rains and frost are frequent: unless some body helps them they will die. We must not forget them in our prayers and offerings. We called on a colored woman named Eliza Davis, here we found indications of care and neatness, and in conversation she evinced much intelligence. She is about fifty-five years old. When the great emancipation proclamation reached them, she and her husband left their master and began life anew and on their own account. They are both devoted Christians. Her efforts to learn have all been made since

the war, and I will transcribe the poetical portion of a letter she had just been writing to her cousin; but before I do this, permit me to state one fact showing the character of this woman. At two separate times she earned with her own hands five hundred dollars to purchase her freedom, and yet that cruel monster of a man, her master, could take the earnings of a slave woman—the sum of one thousand dollars, earned by over-work—and still refuse the liberty for which she had so long and earnestly toiled. Now for the letter—

“I love the Lamb who died for me;
I love his little Lamb to be;
I love the Bible where I find
How good my Saviour was and kind.
I love beside his cross to stay;
I love the grave where Jesus lay.
I love his people and their ways,
I love with them to pray and praise.
I love the Father and the Son,
I love the Spirit he sent down.”

I am told this is a true index to her Christian character and daily life.

A Wide Door Open.

Under date of Dec. 10th, 1867, he writes again from Beaufort, North Carolina, thus:—

As I closed my last before the Sabbath, it seems but natural that I should add a few lines more at this time. Saturday I visited Morehead City, across the Bay, where a mission school has been operating two years. I learned from the teacher that a large community of colored people were accessible at that point, and at any time a congregation of two or three hundred could be gathered. At Beaufort, Morehead, and Macon, where one hundred and fifty colored troops are stationed, a faithful missionary could be constantly and profitably employed. Without reference to a definite organization just now, his time and strength could be divided between these three places, educating, disciplining, and indoctrinating the people, thus getting them ready for an intelligent professing of Christ. That they have capacity, and have already made remarkable improvement, I had abundant proof on Sabbath. The first sermon I preached in Angelica N. Y., which led the people to extend to me a call, I repeated Sabbath evening to a congregation, of three hundred freedmen. Judging from their undivided attention and responses, all eyes and all ears given to the speaker, and also from a most remarkable prayer offered by one of their number, so appropriate, referring to the doctrine and the application of the sermon, and to myself and my work, and added to this the assurance of Brother Beals and family, I think that my sermon was understood and appreciated by them. I am more than convinced that a great and good work can be accomplished here and elsewhere. As a class they are ready for any and every Christian effort. They are in an eminent degree a religious people. Their reliance upon God, their belief in the Bible, their prayers and praises seem as natural, and almost as necessary as their being. Patient and tractable, I know of no mission on earth more promising, or more important for our nation, or in the world, than our work among the freedmen. Having Beaufort as a centre, a whole-hearted, consecrated man would gain ready access to about five thousand blacks, and one thousand whites. As soon as the chapel is completed, (which by the way is already enclosed, and the floor laid, and will accommodate three hundred and more,) our mode of worship could be introduced, and by degrees the people advanced to a higher Christian civilization. One thing is very noticeable just now, that the more en-

lightened are urgent to welcome an educated ministry—and are confident that at this point a church of our faith could be established. I have many other communities to visit, where I am informed congregations can be gathered, and schools established.

Increasing Interest.

Under date of Dec. 10th., 1867, he makes the following report:

I have been thoroughly occupied since my last in preaching, visiting schools, laboring from house to house, and the result was most apparent on the Sabbath congregations at Morehead City and this place. Sabbath evening the church was filled, at least five hundred were present, more interested than on any former occasion. I am to preach to-morrow a Christmas sermon. This has hitherto been a great day among the colored people; observed much as our Fourth of July at the North. The people at this place have decided to observe it as a religious festival; a sunrise prayer-meeting and preaching at eleven o'clock, and other services. The 1st of January is to be hereafter their day of general rejoicing and Thanksgiving. Surely they have abundant occasion, for the Lord hath done great things for them, and they are realizing it more and more every day, as their knowledge and privileges increase.

My brief stay at Beaufort has been of great importance in preparing me for my mission farther South. I have been corresponding with individuals in that direction, and the enclosed letters I received last evening from Macon, will greatly interest you. I leave here next Monday, and am only in doubt whether to proceed at once to Georgia, or make my designed stay at Charleston, South Carolina. It may not be necessary for me to remain more than one week at Charleston, and unless you advise to the contrary, I had better give the church there that much time in passing, then return after visiting Savannah. I will write to Brother Carter to meet me at Savannah, and if I find him a valuable helper, I should like very much to invite him to accompany me to those other places and counties to which he refers, and assist in organizing churches throughout the State.

As Carter observes, the ministers are too poor to travel. Will you authorize me to pay the travelling expenses of Brother Carter, until that work is accomplished? We will be as economical as possible. Please write to me at Charleston, South Carolina, on the receipt of this, in care of F. L. Cardoso, to whom I have a letter of introduction. I am most happy in my work, and its necessity and importance, in my view, increase every day. Such has been the effect of my preaching here, that, with the blessing of God, we could anticipate conversions daily. The white people are beginning to attend, and I am so sorry to interrupt the interest already awakened. As soon as the chapel is completed the largest and most intelligent congregation in the place could be gathered, and after a little a church organized.

From Georgia.

The following are the letters referred to by Rev. E. L. Boing, received from Macon, Georgia, under dates of December 16th and 17th, 1867.

Your esteemed favor of 12th inst., was duly received. I have to say that on the receipt of your note I immediately notified Rev. Robert Carter.

I hope you will find it convenient to visit Macon at once. Our State Convention is in session at Atlanta, and you no doubt could give valuable

information and advice relative to forming a general school system in this State, such as in Massachusetts, Connecticut, or some of the Northern States. Schools are as much needed here as churches, and good advice to the freedmen to form habits of honesty and industry, to regard their contracts, &c. It is now the season for making such contracts. I hope you will find it convenient to come and spend the holidays with us.

Yours, very respectfully, C. C. MCBURNEY

I have received your letter through Mr. McBurney, and am glad to hear that you will visit Macon, to advise with us in our deplorable condition, regarding the temporal and spiritual welfare of our race. We need all the instruction that can be rendered us.

At the last meeting of the Knox Presbytery, it was decided as soon as practicable that I should go to Savannah to search out the colored members of our Church there, and to form them into a congregation, if we could get sufficient means to build them a church. We have here in Macon sixty or seventy members, a freely organized church, elders and deacons, Sabbath-school, and one hundred and seventy children. Rev. L—, and myself have been laboring to build up the church here.

There are now about twenty-eight members of our church in Columbus, twelve or fifteen in Atlanta, Georgia; and I understand about thirty in Savannah, and in Liberty County and McIntosh County three or four hundred, and thirty in Augusta, and twenty in Green and Jackson Counties. We have four ordained ministers, one licensed preacher, and a catechist. We ministers are so poor that we cannot travel. We hope that some plan can be put on foot by which our Church shall be established amongst the freedmen in the South. Our cause moves slowly but surely. But the great question only can be settled in eternity which denomination has done the most good. The Presbyterian Church has ever been noted as a teaching Church, and as thus noted, we wish her to continue in the same good cause, and continue ever with our race.

Write me when you will be in Savannah, and I will try to meet you there, if you visit Savannah first.

Your brother in Christ,
ROBERT CARTER.

Fidelity to Duty.

There are many churches that plead off from taking a collection for the Assembly's Publication Cause on the score of weakness, and many others which neglect to meet the claims of this work without the plea of inability. When the *Hollandish Church* of Kalamazoo annually and punctually sends its contribution, and when the *Hollandish Church* of Milwaukee out of its poverty sends in its collection, as a duty met of course, we cannot but feel a sense of mortification that so many English-speaking and English-reading congregations should do nothing for this important branch of our work, as a Church, for Christ and the souls of men. Why may not—why should not—will not, every one of our churches aid in sending the gospel on the printed pages, with our ministers, over our broad and needy land?

The Spoiling of the Cathedral at Antwerp by the "Beggars of Holland."

The great cathedral of Antwerp was one of the architectural wonders of the world. Only St. Peter's at Rome excelled it among Christian churches. As this latter was the masterpiece of Roman art, so the cathedral of *Notre Dame* in Antwerp was the crowning glory of the more spiritual Gothic. Here the mysterious devotional spirit of the North had enshrined itself in the most awe-inspir-

ing and majestic forms. The exquisite and daring spire, which rose nearly one hundred feet higher than the dome of St. Peter's, was the work of a century. The length of the vast building, five hundred feet, was equal to the height of the spire. The interior was divided into five immense naves, or aisles, by four rows of tall columns, that seemed to grow in thick profusion from the



THE IMAGE-BREAKING FURY.

tesselated floor like a petrified forest; boughs of a dense wood. Foliage, flowers and fruit of immense proportions, strange birds, beasts, griffins, chimeras, in endless multitudes, hung on the trunks and branches of these sculptured forests.

Within, the church was rich beyond calculation. Scarcely a foot of the vast space but was adorned with sculpture. All that medieval devotion and artistic skill could execute in wood, bronze, marble, silver, gold, precious jewelry, and rich altar-trappings was lavished without stint. Every recess was a chapel, in which wealthy citizens, noble families, civil, military, and religious societies vied with each other in the gorgeousness of their shrines and altars. Proud and battle-riven banners hung their splendid folds from the walls and glimmered through the ascending clouds of incense. Tombs adorned with the carved effigies of brave Crusaders and pious dames covered the floor. Through the vast windows, brilliantly covered with tints the loss of which art has not ceased to deplore, the sunlight shone with the effect of enchantment; priests in gorgeous robes chanted their service in an unknown tongue; great anthems of music rolled from thousands of organ pipes, while the crowning glory of the cathedral, the Repository of the Host, stood in the choir, rising from a single column, arch above arch, pillar upon pillar, to the height of three hundred feet, until quite lost in the vault above.

Such was Antwerp Cathedral on the morning of August 20, 1566. The morning sunlight of the 21st shone through broken windows upon a ghastly heap of ruins. For two days the mob had been gathering and growing in audacity. The city authorities, partly afraid, partly perhaps in sympathy with the mob, made no effectual preparations to meet the storm which so plainly was gathering. When they went unarmed to the cathedral on the afternoon of the 20th, and endeavored by persuasion alone to appease the crowd already in possession, only a few persons on the outside consented to retire. They left the building, hoping to draw the crowd after them through the single open door, every other door was thrown open, and the angry populace flowed in like the sea through a broken dike. A vain attempt was made by the church-

wardens to save some of the most valuable possessions, and then the pride of Antwerp, the glory of Gothic art, the *chef d'œuvre* of Popish superstition in the North, was abandoned to its fate. The memory of fifty thousand murdered Protestants—some of them their own nearest kindred—butchered for conscience' sake with indescribable tortures, spurred on the mob. They were determined to have their revenge, not in the slightest cruelty to a living soul, but in the utter humiliation and defacement of the proudest symbols of the creed which had caused their afflictions.

Their first assault was upon the colossal image of the Virgin—reasonably enough, as that was the chief object of the superstition under which they suffered, and as it had been carried pompously through the streets a few days before; they dragged it from its place, amid jeers and shouts, tore off its jeweled drapery, broke it into a thousand pieces and flung the fragments over the floor. A spirit of superhuman energy now seemed to take possession of the few active ones in the crowd. Armed with axes, with clubs, and with sledgehammers, provided with ladders, ropes, pulleys and levers, they dealt wholesale destruction on every hand. Every statue was hurled from its niche, every picture torn from the wall, every one of the gorgeous windows was shattered to atoms, every shrine was destroyed, every sculptured decoration, though seeming quite beyond reach to ordinary view, was dislodged and hurled to the ground. Far up the dizzy heights clambered these shrieking furies, lighted but dimly by the wax tapers snatched from the altars; and though they scuffled with one another on the topmost rounds of the ladders for the honor of the work, and though heavy masses were falling all around them, not a soul suffered the least injury. The great Repository was shattered into a million pieces. The beautiful organ, a masterpiece in its day, was utterly wrecked. A life-size group of the crucifixion, which adorned the principal altar, an

ancient and highly valued piece of art, was attacked. The central figure was wrenched from its place with ropes and pulleys, and shared the fate of the other decorations, but *the two thieves* were left untouched, as the only emblems suitable to the fraud and violence of the Church which they assailed. There they stood unharmed, overlooking the scene of indescribable ruin—the statues, images, pictures, shrines, ornaments crushed with sledge-hammers, hewn with axes, trampled, torn and beaten into shreds. They looked down upon the rioters covering their own squalid attire with the costly dresses of the priests, breaking the sacred bread, pouring out and drinking one another's health in the sacred wine, destroying richly decorated missals and manuscripts, smearing their shoes with the anointing oil, which had indeed been far worse desecrated already in giving the semblance of Divine authority to temporal and ecclesiastical rulers, under whose oppressions the people had thus gone mad. On the ruins of seventy chapels these marble thieves looked down that night, and saw the precious spoils of four centuries of priestly exaction swept away—saw the fulfilment of the Divine denunciation, "I hate robbery for burnt offering."

Historians do not attempt to explain how, in the few brief hours of a mid-summer night, the second largest temple of Christendom could have been thus utterly despoiled by a troop which, according to all accounts, was not more than one hundred in number, although crowds of approving spectators were present. It seems as if the destroying angels that overthrew Sennacherib and his host had been commissioned to put the mark of Divine vengeance upon some of the greatest works of men. Yet the destruction of the cathedral was scarcely half the work of that night in Antwerp. The affrighted citizens, hearing the tumult through the night, barricaded their houses and stayed close within doors, leaving the mob unmolested to complete their work.

Lighted by tapers and torches snatched from the altars of the cathedral, the mad image-breakers rushed through the streets, crying, "Long live the Beggars!" and fell upon every image of the Virgin, every crucifix, every sculptured saint, and every Popish symbol that stood upon sidewalk, corner or market-place. They roamed from church to church all the night long, and before morning had sacked thirty churches within the city walls. They entered monasteries, burned or scattered their libraries, destroyed their idolatrous ornaments, opened their casks of wine and ale, and flooded the cellars with their much-prized contents. They invaded the nunneries and drove the affrighted nuns into the streets. The morning came, but the hand of violence was not stayed; that day passed, and a second, and not until the third day of the fury did the people of Antwerp awake from their stupor; some too see how ridiculously small was the number of those who set the authorities at naught, and some to feel ashamed of the dreadful and unpardonable excesses which were being perpetrated in the name of the Reformation, and which would most certainly be used hereafter to the great detriment of the cause. Then, after all the mischief possible in Antwerp and the surrounding towns had been done, the disorder was arrested, and much of the property which had been carried off was restored.

The injury inflicted upon property was incalculable. The great cathedral was damaged to the extent of one million dollars in gold—a sum four or five times as valuable then as now. Many precious works of art were destroyed; many valuable manuscripts important to history and diplomacy were lost. Yet none of the rioters cared in the least for plunder, and no insult or injury was offered to man or to woman. The rage was directed exclusively against stocks and stones and monuments of priestly domination. In some instances, the half-decayed corpses were torn from their tombs in the churches; but, on the other hand, prisoners languishing in hopeless confinement were liberated. A monk who had been in the prison of Barefoot monastery for twelve years recovered his freedom. "Art," says Motley, "was trampled in the dust, but humanity deplored no victims."—*Beggars of Holland and Grandees of Spain.*

The Publication Work.

BOOKS FOR LITTLE INDIANS.

When in St. Louis, our honored brother and missionary to the Dakotas, Rev. John P. Williamson, entertained the little ones of his host's family with accounts of his mission work. So much interested were the children that they saved their pennies after his departure until they had accumulated fifteen dollars, and then sent it to the Presbyterian House for books for Mr. Williamson's use. The books were sent, and Mr. W. replies:—

NIORARA, Neb., Oct. 15th, '67.

GEORGE AND JULIA W——, AND EDDIE
B——,

My Dear Young Friends:—More than a year had passed since our short but delightful stay in St. Louis. My wife often spoke of you, and I kept in memory your cheerful faces, but you will forgive me when I tell you I had forgotten your promise. It afforded us a pleasant surprise therefore when we learned that a fifteen dollar library was ordered by you, and was on the way to our far distant station among the Dakotas, and it was with impatient longing we watched our weekly mail until the thirty-seven books, put up so carefully by Rev. Mr. Dulles, lay radiant on our table, with hardly a scratch to show for the many tumbles they had had in the mail bag.

And now "will the books do any good?" Why, yes, the books will do me good. I delight in picking up a Sunday-school book for a few minutes when I am weary with my translations or other work. Sometimes too I find an excellent sermon in them to preach to the Indians in Dakota.

Then my wife will read them too, and Mr. Pond, the mission teacher, and his family will read them. Then some of the white people, who have been living out in this desert, where they have not seen a Sunday-school book for ten years, will read them. Then we shall have them in our Sunday-school, and all the Indians who can understand English will read them; and some of the

books, as I see, are very easy little books to read, so that quite a number of our children can understand them now, and when they read them through I think they will try the larger ones. Then there are more children learning to read all the time, and all who learn to read next year shall read them, and the next too, and so on I hope for a dozen years. And it will be a great inducement for them to learn, if they have some nice books waiting for them as soon as they are able to read them. One little boy, about eight years old, I thought would be so pleased with the books. He was such a bright little boy, and read the Bible in both Dakota and English. Only a few nights before the books came, he lay quietly sleeping when a thunder cloud passed by. The lightning jumped down and carried away his spirit, and not only his but nearly all his friends. The next morning we dug three graves. In one we laid little Noah's grandma and his sister, in another we laid his newly married aunt and her husband, and in the third little Noah himself, his younger sister, and his little cousin not quite as large as himself. We were sad that day. They had all learned from the missionaries of Jesus, whom they loved, and we loved them too. Little Noah used to read the Bible to his grandma before they went to bed because she had never learned to read. I hope he did not forget it that last night he was on the earth. And I hope you will not forget your prayers when you lie down at night.

With many kind regards, from both my wife and myself, I remain,

Your friend,

JOHN P. WILLIAMSON,
Missionary to the Dakotas.

THANKS FROM EAST TENNESSEE.

The following letter from one of our faithful veterans of East Tennessee gives us much pleasure. We withhold his name, that we may utter the wish

that we had five hundred *young* men to enter with this spirit into our mission fields. We have men enough for comfortable places, we want men to endure hardness, as good soldiers of Jesus Christ.

Your *generous* donation to the _____ church was received in good order several days since. The fact, however, is withheld from the church for a grateful surprise on the coming Sabbath. Then, if I do not mistake that people, there will be many gladly tearful eyes, and many full hearts uniting with their minister's in the prayer that God may bless the Committee of Publication.

But while your gift will be most thankfully received, and will not soon be forgotten, I trust that it will stimulate my people to *give* liberally whenever the Lord shall enable them to do so. With this end in view, a remembrancer of your kindness has been written on a fly-leaf of every book, and will be used as capital in the future, when contributions for the cause of Publication are called for.

Accept my own sincere thanks for the beautiful volumes you have sent me. Two of these, and a number of the tracts, were needed to be put into the hands of some of our people. Only the money with which to purchase them was lacking. A home-missionary depending on two hundred and fifty dollars per annum, supplemented by very little from personal friends, cannot indulge often in the luxury of giving books to his people. But what has been my loss in this respect has been a gain to my churches. Knowing that my support was from them alone, they have contributed more liberally to this than they would have done had the aid offered by Dr. Kendall, two years ago, been accepted. Thus have they been led to cultivate the blessed art of giving. But I, too, have been bountifully rewarded, more than recompensed for every little privation. The blessed Lord has been my pay-master, supplementing the trifle my people has given with His own bounty; not with money, but with what neither silver nor gold can pur-

chase—precious immortal souls. More than one hundred and twenty of these has He given me for my hire during the last sixteen months. Praises be to His own glorious grace alone.

You have my thanks for kindly proposing to pay for the transportation of the books. The bill has been paid by a gentleman, who has helped me out of several pecuniary straits heretofore. May the Lord reward you for what you have already done, and enable us to return fourfold to your treasury.

YOUNG MEN REACHED.

A Pastor sends to the Secretary of Publication this cheering and noteworthy report of good achieved. Here and there, one and another seems to discover a power to be used in our religious press. Would that more understood it.

"Something over a year ago there were five young men in my congregation to whom I preached, for whom I had prayed, and with whom I had labored in vain for a number of months.

"About to despair of their salvation I at length made the case of each the subject of careful thought, and selected and wrote to our Committee for a small book for each, adapted to his particular case. These books went by mail, the recipients not knowing either at the time or even now, how or whence they came. The result was the conversion of all of them. Three now have the ministry in view, and the other two are my Aaron and Hurr.

"Now, as the medicine worked so well, I am desirous of a prescription, or several prescriptions, from the same spiritual depository. You will therefore please send, by mail, the following works to the following persons, and enclose the bill, postage and all, to me, and *I will pay it promptly.*"

Another of our ministers writes to us: "Will you not send me a selection of tracts for my own use, a number for the impenitent. One called 'Peace through Faith Alone,' was blest last winter in M—— to the conversion of a very interesting young woman in my congregation."

Another tells us of the conversion of two interesting young men through the instrumentality of our tract "Follow me."

OUR MONTHLY. Q.

From New Jersey writes the pastor of a country charge:—"I send you herewith a list of forty-eight subscribers, with check for their subscriptions, and the Publication collection. Several persons have suggested that by next year you might raise the price. I hope not. As it is, it can go into nearly all our families. I like the notices of your books, and the engravings from them, and hope you will make the MONTHLY a family Magazine, as far as space, &c., will allow. The last three numbers come very close to my ideal of a sound, cheap, readable, religious magazine."

An Old School subscriber gives us a warm commendation:—"The MONTHLY is *excellent*. We Old School men ought to be thankful that the time is at hand when we shall have a share in it. I suggest its circulation as a *tract* among our ministers—a reunion tract."

A Hint to be Acted Upon.

Thousands of our church members only need to be asked to take the PRESBYTERIAN MONTHLY, to do so. Why may you not send us the name of one additional subscriber for the year 1868? If every reader of the MONTHLY will do this, the usefulness of the magazine will be instantly doubled. Price fifty cents *per annum*, in advance.

A CALL FROM THE FRONTIER.

I hold a commission from the Presbyterian Home Mission Committee for two small churches, South Bend and Butternut Valley, Blue Earth County, Minnesota. I am the farthest of all the brethren of our Presbytery, except one, on this Northwest frontier. Last summer a considerable immigration came in among us. Various denominations are trying to exist, and to have permanency here. Many of the inhabitants are quite careless as to their souls' sal-

vation. The people, as is the case with new settlers generally, are poor; to buy books, at present, is out of the question. But how can we get some books for our Sabbath-schools, a few volumes for our ministry, and a hymn book for the pulpit, is a question of some importance with us at present.

Our Sabbath-school at South Bend last Sabbath requested me to write to you, appealing to your Committee for a small library as a donation. If we can get them, I have no doubt the school would increase in size and efficiency very much, and the church would also very soon make some contribution to the cause. We have two Sabbath-schools, with about one hundred and ten scholars in both. If you see best to grant our request please send the box by express to Mankato.

It gave the Committee satisfaction to grant this call, which is but a sample of many that appeal to them for deserved aid.

NO ALMANAC FOR 1868.

Our friends are sending to the Presbyterian Publication Committee orders for the American Presbyterian Almanac for 1868; but the Committee has decided not to issue the Almanac. The fact should be noted and the trouble of forwarding orders saved. The Almanac was issued (at a loss) as an Annual Denominational Tract, to give information with regard to our benevolent movements. This end is now attained by the circulation of the PRESBYTERIAN MONTHLY, which will give much more fully the facts and thoughts formerly compressed into the Almanac

THE TRUE IDEA.

From a Small Church.

Enclosed please find three dollars, congregational collection of _____ church, for your cause. We have one of the General Assembly's causes every two months. In this, my first year here, I only look for a beginning; next year I shall expect an increase.

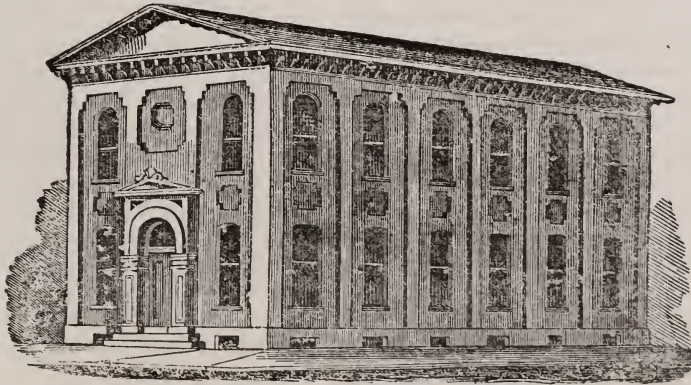
A City Mission Work.

In Tabor church, Philadelphia, we have a fine illustration of what may be done in the way of building up a church in a quarter of a great city inhabited by workingmen.

In March, 1857, twenty-three ignorant children were gathered into a Sabbath-school in a small upper room, reached by a dark passage-way, in a house in the southwestern part of Philadelphia, by a little company of teachers connected with the Calvary Presbyterian Church. The enterprise was blessed of God, and grew rapidly. In a few weeks the room was crowded with eighty children, mostly from homes in which religion was an unknown thing. The Missionary Association of Calvary Church determined to erect a suitable building for the Infant Mission. One generous friend paid for a lot, and others provided for the chapel itself, which was speedily erected, and was dedicated in November, 1857. The building was of pressed brick, thirty-three by seventy feet, and

cost, with furniture, six thousand dollars. The first floor was arranged for the Sabbath-school, and the second for public worship. It soon became evident that there must be a missionary to give his whole time to the young enterprise, and most happy were its friends in July, 1858, in securing the services of the Rev. George Van Deurs, a recent graduate of Auburn Seminary. Mr. Van Deurs threw himself into the work with a heart in full sympathy with it, and the results show what can be effected by God's blessing upon a steady course of labor, in which preaching the gospel with simplicity, visiting from house to house, and practical sympathy, are the main elements.

At first the converts were connected with Calvary Church, but their increasing numbers, in 1863, justified their organization into a separate church. Elders were elected, and Mr. Van Deurs chosen pastor. Thus three steps were taken; First, the Mission school;



Second, the Evangelist and Congregation; Third, the organized Church. And now a larger house of worship was needed. This need was met by one large-souled man, the late M. W. Baldwin, at whose cost a handsome church was erected, capable of accommodating eight hundred persons. Its corner-stone was laid on an ever-memorable day to Phila-

delphia, July 2nd, 1863, whilst the armies of Union and of Secession were in deadly strife at Gettysburgh. The church is in a locality built up with small houses for mechanics and laborers, and Mr. Van Deurs' efforts have been mainly among this class. From them he has gathered his congregation. Whilst thrifty, industrious, and intelligent citi-



zens spring from this class, and increase in wealth and social power, the Church, as a body, is not possessed of large means; it is a congregation mainly of working men, such as we wish to see multiplied indefinitely in our cities. Mr. Van Deurs had, especially in the earlier years of the enterprise, means furnished him for aiding the poor, and has still more aided them by his unvarying sympathy, and unwearied visits and prayers.

The following schedule gives an epitome of the figures of his work—not of its spirit.

Statistics from July 1st, 1858, to Dec. 31st, 1867.

Year.	Visits Made.	Engaged in Prayer with Families.	Couples Married.	Baptized.		Attended Funerals.	Joined Ch. on Profession.	Joined Ch. by Letter.
				Childr'n.	Adults.			
1858...	1,059	111	2	2	...	8	3	...
1859...	2,007	559	4	21	1	16	58	...
1860...	1,944	783	5	33	...	20	89	...
1861*..	765	328	5	34	...	6	47	...
1862...	1,469	772	5	24	...	28	27	...
1863...	1,428	678	11	54	...	24	45	8
1864...	1,432	702	19	30	1	34	23	13
1865...	1,865	1079	22	72	7	41	67	14
1866...	1,931	1336	17	61	6	56	58	26
1867...	2,010	1338	19	65	5	47	86	24
	15,910	7686	109	396	20	280	503	85

* During some months of 1861 Mr. Van Deurs was out of health.

The 15,910 visits have been distributed among 1200 different families.

Leaving a church membership of 476 members, December 16th, 1867.

April 23d, 1863, Tabor Mission was organized into a church.

It has contributed, in various ways, to the cause of Christ,

In the year 1864.....	\$600 00
" " 1865.....	1408 00
" " 1866.....	2088 00
" " 1867.....	2280 00

Mr. Van Deurs has felt himself called to suspend his labors in this field, for a time at least, and is now in Troy, New York, in a mission enterprise. But the people of his late charge will only listen to his absence from them for a year, and trust again to have him with them. Hundreds went away, unable to obtain admission to his church, on the evening of his farewell sermon, showing the hold secured upon the community by his long-continued labors for their welfare.

The foundation of missionary efficiency in our churches is clearly a spirit of simple, deep, and earnest piet. Nothing can be a substitute for this. Without such a spirit, there will be no right-minded men to volunteer, no offerings to sustain them, no prayers to follow them.

The Sunday-school.

THE NEGLECTED VISIT.

"One Sabbath evening," writes a teacher, "on looking over the roll of my class, I found that, among others, Ann —— had to be marked among the absentees. I took a note on my visiting list, intending to call during the week according to custom; but afterwards, as the girl's house was a *very little* out of my way, I thought there could be no great harm in delaying my call for a week.

"The Sabbath returned again, and I found myself once more in the school with my children around me; and though feeling a *little* uneasiness on seeing that Ann —— was still absent, it soon wore off, and was forgotten in the excitement of teaching. The lessons were concluded, and we were just about to engage in praise, when a neighboring teacher stepped across the floor to me, and said, very seriously,—

"Have you a girl in your class of the name of Ann ——?"

"Yes; what of that?"

"I have something to tell you about her," said he, hesitating.

"What is it? what is the matter?" said I, with a presentiment of there being something wrong.

"She is dead?"

"Dead?"

"Yes; she died four days ago. She was buried yesterday. Her brother is in my class, and brought word last Sabbath that she was ill, and wished to see you, but I forgot to tell."

"Oh! if you had only told me!—I wish you had told me!"

"I am very sorry I did not."

"My heart sank within me—I could not speak. Dead!—gone from this world for ever—gone from any power or means I could use. Is she saved or lost?—a sinner in hell, or a saint in glory? Dead! and I not at her death-bed! Have I done my duty to her?—have I done all I could? Alas! alas! my conscience, now fully aroused, told

me I had not. There was no want of time. What I wanted was *inclination*. I felt I ought to have called *at once*, and then some opportunity would have been afforded me of smoothing her pillow, and speaking peace and comfort to my dying scholar. But now it was too late! The thought was bitter anguish. I knew my duty, but I did it not.

"I called on the mourning parents next day. For a few minutes nothing was said. At last I spoke.

"So Ann has gone to her rest?"

"Yes, sir," said the mother, 'she is gone.'

"How did she die?"

"We don't know, sir; we hope she is in heaven."

"Had she much pain?"

"Very little; she just slept awa'."

"Was she happy in her mind?"

"We hope sae. She could speak but little for three days before her death."

"I am very sorry I was not here to see her."

"Ay, we thought you might have come, but," said the mother, reproachfully, 'we sent you word, but you didna come. Puir thing! Annie was fond o' the Sabbath class, and would not stay away, wet or dry'—and she burst into tears.

"I explained as well as I could why I had not come when sent for, but I could not excuse *myself*. Time—means—opportunity—I had neglected them all. And now, why do I write this? It is to urge on my fellow-teachers never to let slight excuses induce them to defer visiting their scholars, that may not have cause to lament, as I do, a *neglected opportunity*."

THE REFORMATION AIDED BY CATECHISMS.

When the great revivals of piety and order occurred, the doctrine of the Scriptures, was expressed in catechisms, and the life of the Church in catechising. The darkness and apathy of mediæval

times left effects most fatal, but taught a lesson most salutary. The effects were, ignorance, superstition, and ungodliness. The lesson was, the importance of diffusing Christian instruction in a simple, intelligible, and popular manner. Creeds had never sufficed for this. Catechisms were needed. And as the Church awoke to the apprehension of the need, and made provision for its supply, the art of printing was invented, which gave it diffusion. Hence, no sooner did the glorious Reformation of the sixteenth century occur, than the doctrine and life of the Church were developed in Catechisms. There were Luther's for the Germans; the Heidelberg for the Reformed; the Church Catechism for England; and John Craig's for Scotland. These, though in some points not free from error, were of unspeakable service in awakening men to thought, and in fixing much saving truth in their minds. They secured the Reformation, and helped to perpetuate it. Even Popery perceived the effect of such a method, and, in the preface to the Catechism suggested by the Council of Trent, they speak of "the mischief which the Protestants have done the Catholic Church, not only by their tongues, *but especially by their writings called Catechisms.*" When Popery revived, as it did in the middle of the sixteenth century, it gave expression to its error in the Catechism referred to, which emanated from a committee chosen by the Council of Trent. Socinianism, in like manner, no sooner organized itself, than it diffused its poison by the Catechism of Racow. In the Puritan age, when the doctrines of theology were fully systematised, the Westminster divines, assembled by order of the Long Parliament, issued the Larger and Shorter Catechisms, which we value above all others. These, it is well known, became part of the standards of the Church of Scotland, and the Shorter Catechism has since been conned and acquired by almost every child throughout that land. It has, under God, been a great means of awa-

kening thought, preserving orthodoxy, and fostering piety in the minds of the people. More than can be told has the Assembly's Catechism been a blessing to Scotland. It was the hand-book of Christian doctrine in English Puritan families, until the decline of piety, and the entrance of the errors of Arianism and Socinianism. It continued in use, however, among the orthodox for some time; but with the exception of Presbyterians, whose manual it is all over the world, it is not now extensively used in England.—*Rev. Robert Steel.*

SUNDAY-SCHOOL VISITING.

I have one teacher in my mind at the present time, and I have thought of her during this discussion, who, perhaps twenty years ago, commenced her teaching with a class of girls. She brought them around her in an infant class; she labored to reach the hearts of these children, and with success. She followed them from year to year, having them under her eye as it were for fifteen years, and during that time some of the class passed away to a better clime; but always when there was anything the matter with these children, the first who was called in was the teacher; and when any of them were on a dying bed, the teacher must be found, and they passed away thanking God for her as the instrument of their conversion to Christ. Of those who remain, every one is a Sunday-school teacher. But her work as a mere Sunday-school teacher with them is not all, for she has now a class of about a hundred and fifty more. This is instructive and encouraging, showing how God gives power to those who give themselves to His work. She visits every one of these families frequently—from forty to fifty families a week. This is a severe task, but who would not be taxed here to read hereafter, in the Lamb's Book of Life, through countless ages of the eternal world, the names of those whom we have been instrumental, under God, in gathering to His fold!—*J. H. Douglass.*

THE TEACHER'S CLOSING WORDS.

Especially let your last words be solemn. In your conclusion bring out clearly, and apply as forcibly as you can the chief lesson of the passage. In order to do this, mark the time five minutes before the hour for ceasing to teach. In some schools a good plan is adopted in order to secure this. A bell is rung five minutes before the superintendent gives the word for closing, as a warning to the teacher, who then gathers up the threads of his instruction, and winds the cord by which he seeks to draw the young heart to God. It is well to think beforehand how you will conclude, so that when the mind is apt to be weary, you may the better awaken it at the last, and leave a word of solemn appeal echoing within it.

MY FAULT NO FAULT.

"Madam," said Time to a lady's pretty-faced Geneva watch that hung with many others in a jeweler's window, "Madam can you recommend any of your neighbors for perfect truthfulness?"

"I'm sorry to say," the Geneva replied, "that I have my doubts of most of them, good-looking as they are—those gold hunting watches, for instance, they gain as if they were after the fox, and those heavy old silver ones lose as if they were in the fobs of drones who have nothing to do, and drawl out the day to twenty-four hours."

"And you, madam," said Time.

"I! I neither gain nor lose, I assure you; I keep quite correct. My fault does not lie in a gallop nor in a crawl."

"Your fault, madam! then you have a fault?" said Time.

"You may call it one if you please," said the Geneva, carelessly. "I occasionally forget myself and stop; but what is that?"

"Well, madam," said Time, "it is evidently nothing in your eyes; but most would think that to go a little too fast or too slow is not quite so bad as to stop altogether."

ESPRIT DE CORPS.

I would not narrow by one line the breadth of the Communion of Saints, joining hands with all gospel workers, in every gospel work. But is it amiss to ask for a more clearly felt and expressed attachment to our own faith and order, and mode of operation; that, in a word, the *esprit de corps* of our Church be developed into greater strength and decision. A loyal church member may not be a loyal Christian; but a loyal Christian is a loyal church member, for while he has scope enough in his religion to embrace all who love the Lord, he has intelligence and firmness enough in his religion to know and declare that he has good reasons for a consistent holding and upholding of the system to which he has attached himself. If you believe that the doctrines of your church have more logical and scriptural harmony than others, then say so. If there is more thriftiness to the soul in the use of its ordinances, then commend them. If there are reasons for loving its sanctuary and worship, then wander not to other courts and service. If its ministry is sufficient, then wait steadfastly upon it. If its care for the children is loving and faithful, then let them not go out from under it, to have distracted minds and unsettled attachments. If its instrumentalities are adequate, use them with earnestness.

There is more, too, than a local bearing in these principles. In weakness and amid destitutions, where much missionary work needs to be done, we must be consolidated and animated—church to church, and church by church—to accomplish the mission of the Church at large. The region where we are posted claims of us that we be of one accord, and that we stir up the love of the Church within us, till we are fired to a zeal which shall be unanimous and co-operating in spreading the gospel around us.

Such a spirit is being communicated from heart to heart in our Church. What a prospect does its prevalence

open! How grand and enlarging the career of the Church, now that its dis-severed forces are approaching the verge of re-union; where those who have long stood apart, in the division of misunderstanding or of righteous principle, are smiling in each other's faces and clasping hands. God speed the day! Then in a compacted and re-energized host we will move with a quicker impulse and wider sweep in our work for the world, loving and fraternizing with all other Churches of Christ; but in generous rivalry, striving to lead them in getting first to the goal of the earth's redemption.—*Rev. E. A. Bulkley.*

AMERICAN CHURCH MISSIONARY-SOCIETY.

The evangelical men of the Episcopal Church in the United States are not willing to contribute to an ecclesiastical organization which will aid ministers of Romanizing tendencies and influence; hence the formation, eight years since, of the *American Church Missionary Society*. This body it was that held its anniversary in Philadelphia, in connection with like associations for Education and Publication work, during the sessions of the Presbyterian Union Convention, and from this gathering came the delegation to the Convention, whose advent and reception were marked by sympathies and emotions so profound.

The Society was cheered by evidences of a gratifying advance in its receipts and work during the past year. The receipts were \$82,334.97, exceeding those of the preceding year by \$32,333.52. The constituency of the Society is about 25,000 communicants.

The Society has employed sixty missionaries during the year. This is an increase over last year of fourteen. They were distributed as follows: Delaware, 4; Illinois, 2; Iowa, 10; Kansas, 9; Kentucky, 1; Maine, 1; Massachusetts, 2; Missouri, 1; Nebraska, 1; Virginia, 3; Nevada, 3; West Virginia, 3; New York, 17; Tennessee, 2; Aspinwall, New Grenada, 1.

"In view of the funds under its control, it might seem to some," says the Report, "that the Society could have accomplished a still greater work. None have been more profoundly impressed with the opportunity and necessity of extending their labors than the Executive Committee. To this there has been but one obstacle—the *want of men*. While the fields have been white to the harvest, the laborers have been few. The Committee are fully acquainted with the wants of the great West. They know that to save this vast domain from unbelief, formalism, and mammon-worship but one thing is needful—the preaching of the everlasting Gospel; a gospel not of work but of power, not of form but of spirit; a gospel which preaches nothing but Jesus Christ and Him crucified; a gospel which places *nothing* in the way of a sinner's access to a personal Saviour. Knowing this, the Committee felt that they would be unfaithful to their trust, as well as to their own conscientious convictions of duty, to appoint a single man who, in the place of this Gospel as Apostles preached it and as our Church hath received it, would present a system of sacramentarianism or ritualism. They would rather wait until the Lord shall raise up men in whom they can have confidence, and feel assured that by them the comfortable Gospel of Christ is truly preached.

"The great demand of the hour is, *men*—faithful, earnest, *evangelical* men. We are living in dark and trying times. A persistent effort is made to cover up the simple gospel of our Lord and Saviour Jesus Christ by a system of forms and ceremonies, which are only illustrations of false doctrine. To meet this advancing tide of error, the standard of the gospel must be grasped by evangelical men, and it must be shown that the system against which we protest and contend is not that which is recognized by our Church in her Articles, Homilies, or Liturgy.

"Let it be our unceasing prayer that the Lord will raise up such men. Let us not grow weary in our work of

faith and love, until the word is given, and great the company of the preachers; until our Zion, relieved from all suspicion of false doctrine and practice, shall awake, put on her strength, and, in her beautiful garments of righteousness, go forth to fulfill her great mission to a lost and ruined world."

We believe that the men who are working through this organization are determined to carry out the principles thus enunciated. We trust that they will do so and make the influence of the Episcopal Church a blessing to our land. Whilst Ritualism and Romanism are seeking to pervert a "Protestant" Church to the undermining and overthrow of the doctrines of Paul and of Christ, let its true men contend, in the words of their own resolution, "for the truths of the Bible and of the blessed Reformation."

Resolutions were adopted looking to missions to Mexico and South America, and also that the Executive Committee of this Society be requested to issue a circular letter containing fully but briefly the dangers which threaten the purity of the Church in the introduction of Ritualism, and send it to the clergy with the request that it be read to their congregations.

The Society publishes a monthly periodical, "The Register," and a quarterly children's paper.

PRESBYTERIES, SYNODS, ASSEMBLIES: WHAT ARE THEY?

The Presbytery

Is the first court above the Session of the individual church. In it, as well as in the Session, is found the great principles of the government of the church, not by the clergy alone, but by the ministers and the people as represented in the elders. Each Presbytery is composed of the bishops or ministers of several neighboring churches, and one ruling elder from each church of the Presbytery. Its duties are most important. It serves both as a bond of union to the several churches, and as a court of appeal to each of their Sessions.

Meeting semi-annually, the state of religion in the churches is passed in review. The records of Sessions are examined, that any injustice or irregularity may be rectified. Here, candidates for the ministry are examined and ordained, and ministers, if accused, are tried, and acquitted or sentenced to suspension or deposition. By the Presbytery, pastors, when called, are installed over churches, or, when circumstances demand, are released from the pastorate. Delegates appointed from the Presbytery, both from the ministers and ruling elders, constitute the General Assembly; and no act of the Assembly can become a *law* until ratified by a majority of the Presbyteries of which it is composed.

The Synod

Is a union of several Presbyteries, and is a court of appeal from the individual Presbyteries comprised in it. It holds to the Presbytery very much the relation held by the Presbytery to the church Session. It serves also as a medium through which many religious enterprises may be carried forward which could not be sustained by single Presbyteries. In it each minister has a seat, and an elder from each church. The Synods meet annually.

The General Assembly

Is the highest of our Church courts. It is a representative body, consisting of ministers and elders in equal numbers, chosen by the Presbyteries, one minister and one elder from each Presbytery, except when the Presbytery numbers more than twenty-four members, when two additional delegates are sent. Its sessions are held once each year, and each Assembly is composed of "Commissioners" chosen anew each year by the Presbyteries. As the highest court of the Church, it is the final adjudicator of appeals. The Assembly decides also in controversies as to doctrine and discipline, bears testimony against error and immorality in any church, Presbytery, or Synod, and superintends the concerns of the whole Church. To the Assembly belongs also

the promotion of projects for the extension of the gospel at home and abroad, and for the advancement of the cause of truth, righteousness, and holiness. It is a type of the unity of the Church, and a visible expression of the responsibility of each particular church to the whole. It is also a bond of union between the local churches, by which they are made strong for the conflict with sin and Satan. It is a federal union, like that of our sovereign States, by which the steadiness and power of a great body are attained without the sacrifice of the rights or liberties of the parts of which it is composed

PAY OVER THE FUNDS!

We are greatly dependent on pastors and sessions for having collections taken up for the various causes of benevolence, recommended by the General Assembly. We shall now have to impose on them another service in connection with these collections, viz.: to see that they are *punctually forwarded* to the respective Committees.

No doubt, most of the church treasurers are prompt in remitting contributions as soon as they have the command of them; but it frequently has occurred that treasurers have neglected to remit for weeks and months after the collections have been taken up in their churches. This ought not to be.

CONTINUOUS EFFORT.

There is *practical philosophy* in continuous efforts from day to day, to turn men from sin to God. Conversion is a radical change in the supreme governing principle of the heart and life. It is a law of the kingdom that men must *hear* the word, in order to be converted, and we know that without prolonged, intense attention, they will not generally turn or be turned. To secure the needful attention, that which insures the right action of the heart and will, the truth, through which the Holy Spirit works, must be held before the mind continuously from day to day, till a crisis is reached. If, for a short period, the attention is al-

lowed to be turned away, conviction is lost, and conversion, in that state of mind, is impossible. Now Sabbath service *alone* does not ordinarily prove itself to be sufficient, while men are absorbed six days out of seven in the things of the world. It is not sufficient even to keep the churches *awake* and *active*. But a more continuous application of gospel influences tends to rally, deepen and intensify the interest of the public mind, and is naturally fitted to secure the desired effect in the highest degree. We know such is the case in fact.

SYNODICAL MINUTES.

We have received from their Stated Clerks, the capially kept and issued Minutes of the Synods of Michigan, Alta California, New York and New Jersey, and Pennsylvania. The Minutes of the last named Synod have one item which we should be glad to see in them all, namely, a list of the churches with their pastors and *elders*; this last point, giving the names of the elders, may well be noted in the publication of Synodical Minutes.

NOTES ON NEW BOOKS.

In the *Life and Letters of the last Duchess of Gordon*, by A. Moody Stuart, we have an undisguised "religious biography," that sort of literature "everywhere spoken against," yet, to our apprehension, most instructive and valuable. We have in the Duchess of Gordon an illustration of godliness in the highest rank of life. Born in London, in 1794, and dying in 1864, her career covered a deeply interesting era in secular and ecclesiastical history. Our space forbids an analysis of its details, which are instructive and profitable. One of the most noteworthy chapters is that relating to the Scottish disruption of 1844. The Duchess, in 1845, left the Scotch Episcopal Church for the free Presbyterian Church; her main difficulty with the English Church was its total surrender of *discipline* by its subserviency to the civil power; Christ's headship was disowned by it, and a human head enthroned above

Christ's Church. Robert Carter & Bro.'s, New York. Philadelphia: Presbyterian Book Store.

In the *Beggars of Holland and Grandees of Spain*, by Dr. J. W. Mears, the Presbyterian Publication Committee have made a truly valuable contribution, both to general literature and to the Sunday-school library. Into a volume of 477 pages, 16mo., (price \$1 60) Dr. Mears has compressed the most thrilling and suggestive incidents of that long, bitter and heroic struggle, by which the Netherlands threw off the yoke of Spain and the Inquisition. Intensely interesting, it is at the same time most instructive. No Protestant, and especially no Calvinist, should be ignorant of this chapter in the history of civil and religious freedom. Froude's comparison of Calvinistic with Romish bigotry and violence is thoroughly refuted, and the Prince of Orange and his followers amply vindicated.

The volume has a fine map and eight illustrations. In a former part of our MONTHLY we give an extract from it describing the "image-breaking fury."

The Christian Intelligencer, organ of the Reformed (Dutch) Church, says of it:—"A new and capital *History of Holland*, especially of the Reformation in that country. A copy of this work should be in each Sabbath-school in our Church, and in every family of our denomination. It is the only good, faithful, popular history of the rise, conflicts, and triumphs of the Reformed Church in the Netherlands which has yet been produced in this country. The author having thoroughly mastered his great theme, has handled it with an ability visible on every page. A good map of the Netherlands and several illustrations lend their attractions to this welcome and admirable history of one of the grandest of revolutions. We trust that pastors will quickly discern the merits of this work and the good use they can make of it."

The Duty and Discipline of Extemporaneous Preaching. By F. Barham Zincke, Vicar of Wherstead, and Chaplain in

Ordinary to the Queen. New York: Charles Scribner & Co. 12mo., 262 pp. Philadelphia: Smith & English.

We warmly commend this book to the attention of all who feel themselves called to preach the gospel, and especially to the candidates for the ministry in our academies, colleges, and theological seminaries.

The author, a clergyman of the Church of England, has given us a very instructive and interesting account of his reasons for giving up the practice of reading sermons, which had been his custom for seven years, and also the process of his own mind in attaining an effective extemporaneous utterance. If the masses in our large cities and towns are to be drawn to our churches, and reached by the ministry, it will not be by sermons read to them. The overfastidious may demand the smoothness and exactness of written composition, but the people delight in the free method. The apostles and ninety-nine hundredths of preachers since their day have given it in the popular form. Ask the multitude *how* the minister shall preach to them and they will with one voice say, "Let him look into our faces as a lawyer looks into the faces of his jury." We may say the views of this English clergyman on extemporaneous preaching are similar to those of that most eminent American preacher, the late Rev. James W. Alexander. We again say, let all ministers, and especially young men who read sermons, read this book.

Fred and Maria and Me; with smiles we open it, and with tears close it—this charming little tale of seventy-two pages. No one can read it without being the better for knowing the dear, good, simple old Aunt Avery. We would that there were more like her in the world. Charles Scribner & Co. of New York, issue it in a beautiful dress of green and gold, with illustrations. Philadelphia: Smith & English.

Infant Baptism, is No. 17 of the 12mo. series of our Committee's tracts. It is a brief and telling statement of the argu-

ment for admitting children to this ordinance, by Dr. S. M. Campbell, of Rochester, New York. Price one cent.

Maggie and Wattie; or, Working in Vain, is a pleasing story of two little sons of a poor widow, the older of whom is a deformed boy, but proves that "nothing is in vain" by his usefulness, the source of which is piety. 192 pp., 18mo. J. P. Skelly & Co., Philadelphia.

Pearls for Prayer-Meetings, issued by J. P. Skelly & Co., is an admirable selection of 153 hymns, every one of which, almost without an exception, is a favorite, in a small 32mo volume of 138 pages. It is compiled by a "Presbyterian Pastor."

The Messrs. Skelly also sends us *Sunshine*, by Miss McKeever, a tale for young ladies, which we have not had opportunity fully to examine. 372 pp., 16mo.

The January number of the *Congregational Quarterly* has another of its fine steel plate portraits, of Rev. Samuel Stearns, with a biography by Dr. W. A.

Stearns of Amhurst. Also full Congregational statistics. Its totals for the United States are,

CHURCHES,	
With Pastors,	869
With acting Pastors,	1224
With supplies but not specified,	56
	<hr/>
	2149
Not supplied,	658
Not reported,	18
	<hr/>
Churches, total,	2825
MINISTERS,	
Pastors,	872
Acting Pastors,	1079
Not specified,	45
	<hr/>
	1996
Not in pastoral work,	881
	<hr/>
Total Ministers,	2971
Church Members,	278,362
" " absent,	34,056
Additions by profession,	18,849
Baptisms, Adults,	8598
" Infant,	4949
In Sabbath-schools,	313,430

HOME MISSIONARY APPOINTMENTS,

Made in December, 1867.

Rev. Wm. Atwood, Big Flats, N. Y.	Rev. A. Phillips, Kingston, Tenn.
" C. R. Clark, Tonawanda Valley, N. Y.	" E. B. Miner, Big Rapids, Mich.
" R. Dunning, Ontario, N. Y.	" E. F. Fish, Columbus, Wis.
" A. N. Freeman, Brooklyn, N. Y.	" E. C. Haskell, Waupaca, Wis.
" D. D. Gregory, Apalachin, N. Y.	" John Martin, Jefferson, Wis.
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" C. C. Thorne, Rensselaerville, N. Y.	" John Q. Hall, Taylor's Falls and St Croix Falls, Minn.
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" C. Murdock, Felton, Del.	" Geo. F. Davis, La Grange and vicinity, Mo.
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Brooklyn First Pres ch, add'l, 16 14 of which Mon Con Coll,	22 14	Canisteo Pres ch,	15 00
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		Ellicottville Pres ch,	10 08
		Gouverneur Pres ch,	64 40

Greenville Pres ch,	\$69 75	Fostoria Pres ch,	\$50 00
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Ithaca Pres ch, additional,	34 50	Norwalk Pres ch,	107 02
Jefferson Pres ch,	13 00	Monroeville Pres ch, 6 of which for Freedmen, 4 from Sabbath-school,	10 00
Lancaster and Elma Pres chs,	40 00	Peru and Olena Pres chs,	27 00
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Legacy, J O Shipman, dec'd, Fayetteville, 500, less Gov tax and ex 31 20,	468 80	Grand Haven Pres ch, Mon Con Col,	11 98
	\$3977 74	Grand Haven, Rev W M Ferry,	150 00
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Newark,	5 00	Marquette Pres ch,	158 08
Newark South Park Pres ch, Young Peoples Home Missionary Society,	200 00	Manchester Pres ch,	15 00
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Succasunna Pres ch,	24 57	Tekonsha Pres ch,	15 50
	\$351 69	Legacy from the estate of Erastus P Hastings and wife, Detroit, per F Wetmore, Executor,	225 00
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	\$710 45	MINNESOTA.	
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Cleveland Euclid Pres ch, Luther F Lyman,	20 00		\$25 52
Cleveland First Pres ch, (Mission ch,)	1 79	MISSOURI.	
Chardon Pres ch,	2 00	St Louis, Pratt Avenue Mission,	\$25 00
		Total amount received,	\$6212 59
		EDW. A. LAMBERT, Treasurer, 45 John Street, New York	

EDUCATION ACKNOWLEDGMENT.

Receipts for December, 1867.

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Deposit First Pres ch,	9 00	MISSOURI.	
Legacy of J O Shipman, Fayetteville,	468 80	St Louis First Pres ch,	\$177 70
NEW JERSEY.		DELAWARE.	
Orange First Pres ch,	\$116 00	Drawyers Pres ch,	\$10 00
PENNSYLVANIA.		DISTRICT OF COLUMBIA.	
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OHIO.			
Cincinnati Second Pres ch,	\$140 00		

FORMS OF BEQUEST.

1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of _____ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of _____ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of _____ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of _____ dollars, to be expended for the appropriate objects of said Incorporation.

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